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ledging its value, even when differing from it in some particulars.

Whether the difference between the two versions of the Bible is such as to justify any one in speaking of either as the "book of the devil," and "no more the Word of God than the Koran," is a point which we hope to give satisfactory evidence of in the negative—from time to time—in our pages. We shall at present content ourselves with referring our readers to the following columns of our present number, which will enable them to judge for themselves of the amount of the difference between the two versions, in one important part of the Sacred Writings, referred to by one of our Roman Catholic correspondents, whose letter is also given in this number, as containing one of the strongest passages in favour of Purgatory; and which would probably have been one of those mistranslated, if Protestant writers were really in the habit of distorting the Bible, for the purpose either of supporting their own opinions, or opposing the doctrines of the Roman Catholic Church.

We are happy to acknowledge, as a bright contrast to the bitter and vituperative language of the article we have above quoted, the truly liberal and candid spirit in which the Right Rev. Francis Patrick Kenrick, R.C. Bishop of Philadelphia, writes, in his introduction to his new translation of the Acts of the Apostles, the Epistles of St. Paul, the Catholic Epistles, and Apocalypse, published in 1851, at New York, in which, so far from alluding to the Protestant version in terms of hostility or disrespect, he says expressly—"In adopting occasionally the words and phrases of the Protestant version, I have followed the example of others who have from time to time revised the Rhemish translation. It is not to be regretted, that whilst we point to errors which need correction, we acknowledge excellencies which we are free to imitate, thus diminishing the asperity of censure by the tribute which we willingly render to literary merit. I avail myself, however, of the testimony of those who are outside the pale of the Church only by way of acknowledgment on their part, or in matters purely critical, in which they have brought their stores of erudition and their natural acuteness of mind to the vindication of the sacred text."

We so cordially agree with the learned and candid Bishop of Philadelphia, in the following eloquent and impressive passage, in the same introduction, that we cannot close this brief notice without presenting it also to our readers:—

"A jot or a letter must not be taken for the law; the Word of God must be preserved in its integrity. It is treason against the Supreme Majesty to change a word in a charter under the seal of the Great King. Not without a special design of Providence the closing book of the Sacred Volume denounces woe to the man who shall take away from, or add to, the words of that prophecy—a threat which extends to all who adulterate the Word of God, changing that which should remain inviolate, though heaven and earth pass away."—P. 10.

We shall revert to Bishop Kenrick and his translation of the New Testament again.

**LIMITS OF RELIGIOUS KNOWLEDGE.**—The philosopher Locke long since most truly observed, that "man's business in this world is not to know all things, but those which concern his own conduct," and such, too, was the opinion of the profound Bishop Butler. "Not only the reason of the thing," said he, "but the whole analogy of nature should teach us, not to expect to have the like information concerning the Divine conduct as concerning our own duty. Though we are sufficiently instructed for the common purposes of life, yet it is but an almost infinitely small part of natural providence which we are at all let into. The case is the same with regard to revelation. But what is required of us, in consequence of his gracious dispensation [of the gospel], is a subject in which none can complain for want of information."—Butler's Analogy, Part ii., ch. 5.

# I. EPISTLE OF ST. PAUL TO THE CORINTHIANS. IRISH VERSION.

## CHAP. III.

AGUS, a deapbraireaca, nioi, b'feidri, leampa labairt nioi nioi [daoine] rrioia-dalta, acd mar [daoine] collaie, aml na-oidenab a zcioro.

2 Oo b'feidri nioi nioi baie, q nioi nioi b'feidri nioi nioi [a zaba] cuzaib, azur ahoir feidri nioi nioi nioi.

3 Oioi ata rbi rbi collaie: oioi o [aca] tnuic, q imneayn, q amneiteac eadriab, a ne nac b'feidri collaie, azur nac riuabla rbi do nioi daoine?

4 Oioi an tan a deir neac, Ar le Pol mri; q neac eile, [Ar] le Apollor mri: a ne nac b'feidri collaie?

5 Oioi cia he Pol, q cia [he] Apollor, acd na mrioi nioi nioi ari eadriab, q do nioi mri tuz an tizear na do zac daoineac?

6 Oo plaibdaiz mri, do eiaie Apollor an tizear; acd ar e Oia tuz an far.

7 Aui an adbarioi nioi b'feidri eadriab ra te plaibdaizear, na rbi ra te eadriab an tizear; acd an Oia do nioi an far.

8 Azur ir ioia an te plaibdaizear q an te eadriab an tizear: q do zeubdaiz zac aon a tuaradai do nioi a faoia.

9 Oioi ir comuic oioi do Oia nioi: ir rbi eadriab Oe, q aiead Oe.

10 Oo nioi ziar Oe tuza daimra, do eiaie an fionameint, mar, mrioi nioi nioi nioi, q tizear neac eile oba aui. Tizear tabraiz zac aon d'a aie cioir eadriab rbi an obaui.

11 Oioi nioi nioi nioi nioi fionameint ari b'feidri do eiaie aon amiz do'n [fionameint] ata aui na eiaie eadriab, eadriab lora Crioir.

12 Azur da tizear daoine q an fionameint, oioi, aiead, cloca uairle, admao, feur, no coilaic;

13 Oo deantari obaui zac aonbne polur; oioi foillreocai an la e, do b'feidri zo ma d'leir e nioi an tizear: q foillreocai an tizear ne cioir b'feidri obaui zac eadriab.

14 Da naiaib obaui aonbne noc do eadriab rbi aui [an fionameint], do zeubdaiz rbi tuaradai.

15 Aia loirzear obaui eadriab, naiaib a faoia amia: tizear foillreocai e rbi; acd rbi rbi amia tizear.

16 A ne nac b'feidri a fion aiead zui rbi teampoll Oe, azur [zo] zcioroiead Spioiad Oe ioiaib?

17 Aia eiaillizear eiaie teampoll Oe, fionreocai Oia an te rbi; oioi ata teampoll Oe naomia, noe ar rbi.

18 Na mealla eiaie e rbi. Aia eiaie d'eiaie aiead e rbi do b'feidri zlic ra traofaia, b'feidri rbi na amadan, ioir zo mbiaid rbi zlic.

19 Oioi ir amizliocar ne Oia zliocar an traofaia. Oioi ata fionreocai, zueamiead rbi na daoine zlioca aia a rliizeib rbi.

20 Azur aui, Aia a fion aiead an tizear aia zui d'ioiaiead rmuairtize na nioinead zlioc.

21 Aiead rbi na deaia daoineac maiead eadriab aui daoine. Oioi ir rbi na hie nioi;

22 Oa ma d'leir e, no Apollor, no Cephar, no an traofaia, no beaia, no b'feidri, no na nioi ata do laiaia, no na nioi ata cum teadai; ir rbi iad nioi;

23 Azur ar le Crioir rbi; q [ar] le Oia Crioir.

# I. EPISTLE OF ST. PAUL TO THE CORINTHIANS. CHAP. III.

## ENGLISH AUTHORIZED VERSION.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat; for hitherto ye were not able to *bear it* neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, *even* as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned he shall suffer loss; but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the spirit of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For this wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And, again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours;

23 And ye are Christ's; and Christ *is* God's.

I. EPISTLE OF ST. PAUL TO THE CORINTHIANS.  
CHAP. III.

## DOUAY VERSION.

AND I, brethren, could not speak to you as unto spiritual, but as unto carnal. As unto little ones in Christ.

2 I gave you milk to drink, not meat; for you were not able as yet. But neither indeed are you now able; for you are yet carnal.

3 For, whereas there is among you envying and contention, are you not carnal, and walk according to man?

4 For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo, and what is Paul?

5 The ministers of him whom you have believed; and to every one as the Lord has given.

6 I have planted, Apollo watered, but God gave the increase.

7 Therefore neither he that planteth is anything, nor he that watereth; but God that giveth the increase.

8 Now he that planteth, and he that watereth, are one. And every man shall receive his own reward, according to his own labour.

9 For we are God's coadjutors: you are God's husbandry; you are God's building.

10 According to the grace of God that is given to me, as a wise architect, I have laid the foundation; and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation no one can lay, but that which is laid; which is Christ Jesus.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble:

13 Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built thereupon, he shall receive a reward.

15 If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.

16 Know you not that you are the temple of God, and that the spirit of God dwelleth in you?

17 But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are.

18 Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written: *I will catch the wise in their own craftiness.*

20 And again: *The Lord knoweth the thoughts of the wise that they are vain.*

21 Let no man therefore glory in men.

22 For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come; for all are yours:

23 And you are Christ's; and Christ is God's.

## TO CORRESPONDENTS.

All letters to be addressed to the Editor, 9, Upper Sackville-st. No anonymous letter can be attended to. Whatever is sent for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee for his good faith.

Subscriptions are earnestly solicited, which our friends will observe are payable in advance. The amount may be forwarded either in postage stamps or a Post-office order, payable to Mr. Wm. Curry, Upper Sackville-street, Dublin.

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## The Catholic Layman.

DUBLIN, APRIL, 1852.

It may scarcely be necessary to remind such of our readers as have perused our pages from the commencement, that the principal object we had in view, in the establishment of such a journal, was to bring before our fellow-countrymen a fair and candid discussion of those doctrinal differences between the Church of Rome, and the Church of England and Ireland, which have too often been discussed with an asperity unbecoming those engaged in the pursuit of truth of any kind, and peculiarly unsuited to promote the cause of either Christian truth or Christian charity.

We have tried, and we trust not without success, to remember "That the servant of the Lord must not wrangle; but be mild towards all men; apt to teach; patient; with modesty admonishing them that wish the truth; if, peradventure, God may give them repentance to know the truth."—2 Timothy ii. 24, 25, Douay Bible. We say not this in the spirit of boasting, nor do we claim any credit for having abstained from using harsh language to those from whom we differ in opinion, either in whole or in part.

We merely call attention to the fact, as an encouragement to those whose learning and talents qualify them to take a part in a controversy, carried on in a mild and candid spirit, to come forward and answer, if they can, any of the positions we have already published, or may hereafter publish in our periodical. We would remind our Roman Catholic friends—and we call them so with unaffected sincerity—that it is quite as much the duty of Roman Catholics to persuade Protestants, by calm reasoning, to adopt the tenets of their Church, as it is that of members of the Church of England and Ireland to persuade Roman Catholics to give up what Protestants consider the errors of the Church of Rome. Why is it that the Church of England so freely and so boldly permits and encourages discussion of the points in difference, and allows her adherents freely to read on both sides; and that the Church of Rome is so jealous of such discussions, and prohibits all books but her own? We rejoice to find that many of our Roman Catholic countrymen are beginning to be anxious to promote fair and open discussion, and support their tenets by manly arguments, as the correspondence given in our last and present numbers evinces. But we wish that discussion to be extended to the whole subject, and conducted on broad grounds; grappling with our strong points, and putting their own views in their own language, so as to let Protestants know exactly what the Roman Catholic Church believes and teaches, and for what reasons. We are quite sure that a large number of Protestants would peruse any such discussion with fairness

and deep interest; and, for ourselves, we must again repeat what we asserted in a former number, that it is our earnest desire to lay aside all prejudices and all party feeling, and apply ourselves to seek for truth for both ourselves and others, and to embrace it, on whichever side it may be found.

It is in this spirit, and not that of polemic strife, that we now reprint the abstract of a challenge which we inserted in our first number, and which we believe to be wholly of an unexceptionable kind. It is, that any priest or bishop of the Roman Catholic Church in Ireland, or England (the more able and learned the better), shall not orally, but in print, in our pages, come forward and discuss, in a *spirit of candour and Christian kindness*, the whole controversy, not hastily, but at full leisure. We do not ask the writers *publicly* to give their names; so that if they fail, no personal disgrace will ensue, and their Church need not necessarily suffer; and there will, consequently, be the less temptation to lose temper, or use harsh language. All we require is, that Christian temper shall be preserved on both sides; and where authorities are cited, accurate references given to the volume, page, and exact edition, that time may not be lost in searching for the passages relied on. This we engage on our side to do, and have hitherto studiously done.

Should this challenge be accepted in the spirit of fair play, in which it is proposed, we cannot but think that there is some little chance of intelligent Irishmen being able to decide for themselves which party is in the right, whichever side truth may really be on. But should it be still declined, intelligent laymen will be at liberty to draw their own conclusions as to the true reasons of such refusal.

## HISTORICAL ACCOUNT OF THE MANNER OF APPOINTING BISHOPS IN IRELAND.

In our last number we proved, from undeniable authorities, that, up to the year 1152, when the Pope first began to acquire power in the Irish Church, no Irish bishop was ever appointed to his See by the Bishop of Rome.

We propose in this paper to show how Irish bishops were appointed from that period (1152) up to the Reformation.

As, in our last paper, we quoted only Roman Catholic authors and bishops, we shall, in this, quote only Roman Catholic laws, passed in Roman Catholic times, by kings, lords and commons, who were members of the Roman Catholic Church, in full communion with the See of Rome. The only exception we shall make is to illustrate those laws from Sir James Ware's "History of the Irish Bishops." We admit this book, (although Sir James Ware was a Protestant)—1st, because it is compiled from documents passed in Roman Catholic times; 2nd, because it is admitted as an authority by all Roman Catholic writers of learning; 3rd, because it is the *only history* of the bishops of Ireland.

Our first authority is an act passed in the Irish parliament, in the year 1454, more than 100 years before the Reformation, under Queen Elizabeth—32 Hen. VI., ch. 1, Irish Statutes, vol. i., page 15:—"At the request of the Commons, that where divers statutes and ordinances, as well within the realm of England as within this realm of Ireland, have been made against all them that sue provisions to the court of Rome . . . this, notwithstanding provisions are sued from day to other more now than before this time, . . . it is ordained and established . . . that from henceforward all the acts, ordinances, and statutes, made against the provisors, as well in England as in Ireland, be had and kept in force within this land of Ireland." The act goes on to give *treble damages* (besides a fine) to all who might in future be aggrieved by "provisors."

Now, this word "provision" was the name given to a Bull from the Pope, appointing a man to a bishopric or benefice; and a "provisor" was a man who claimed a bishopric by virtue of the Pope's Bull.

The Bulls got that name from the Pope undertaking in them "to provide" bishops for the vacant sees.

It appears from this act itself, that it was not the first law passed in Ireland on this subject; for it refers to "divers statutes" previously passed in Ireland, and enacts that they shall be "kept in force." These previous acts are, probably, in the Irish parliamentary office, or among the rolls of chancery; but as they have never been printed, we are not able to make use of them. But this statute also put into force, in Ire-